

The Lancaster Gazette.

CITY OF LANCASTER.
Thursday Morning Feb. 8, 1855.

Secret Societies.
The "secret society" of Jesuits, who are all foreigners, and sworn to obey the commands of a foreign hierarchy, are considered by the Pope's organ in this city, not only harmless but eminently conducive to the rise and progress of Christianity and Civilization.

The "secret society" of Free and Accepted Masons are also harmless, in the opinion of these editors, because they are not altogether formed of native-born American citizens—there are foreigners among them.

The "secret society" of Odd Fellows are also permitted to grow and flourish in our midst without attracting the attention or receiving the animadversion of the editors of that "immaculate" sheet, the Pope's organ in Lancaster. And why? Because there are among this organization a host of foreigners.

The American Senate can hold secret caucuses to discuss and decide upon great political questions affecting the public interests. Yet these editors allow these to pass by in silence, because the American Senate is partially composed of foreigners.

The "Albany Regency" in the palmy days of VAN BUREN, held secret caucuses to decide upon the political action of the great Democratic party of the State of New York, and to give direction to National Democratic movements. This, however, was done for the good of the party, and of course must be looked over in silence, by these editors who so loudly profess to be the guardians of the public interests.

The "Richmond Junta," in years not long passed, met in secret caucus to decide upon and control the policy of the Democratic party in the old Dominion. No allusion, however, is ever made to these secret meetings, because they were done for the party and would implicate foreigners.

The "Sag Nichts," or "Say Nothings," a "secret political" organization recently established in this city and composed of foreigners, Roman Catholics and Democrats, and among whom the editors of the Pope's organ met in secret council, are making every effort to increase their numbers and extend their influence.

All these political, moral and social secret organizations pass by, their existence is known to the editors of the Pope's organ, and are allowed to work in secret, in silence and in peace. But not so with the secret organizations of native-born American citizens. It is bitterly denounced by these editors as unconstitutional, heretical and damnable for native-born American citizens to meet in secret council to consult upon the interests and policy of an American party. As if a party composed exclusively of native-born American citizens could consult or carry into execution measures detrimental to the interests of the country. As if a majority of the native-born sons of this country were traitors. As if it was dangerous for the people to meet in secret and keep their own council and organize into a party contrasting distinguished from politicians.

Any measure, movement or party, however, that winks at foreign influence or Popish domination, and rallies the Dutch, Irish and Catholics in favor of political tricksters and demagogues, is considered, by these editors as coming within the legitimate province of political electioneering; but when the great American people rally around the standard of American Nationality and hail it as the emblem of their hopes, then these Popish sycophants hold up their hands in holly horror and denounce American-born citizens as midnight assassins and traitors.

But thank God the people see.
THE JESUITS AND THE KING OF NAPLES.—We publish, in to-day's paper, what may be called a manifesto of the Jesuits, addressed to King Bamba, of Naples, who it seems, had discovered, as have the American people, that these worthy sons of Loyola teach the youth in their schools that the Pope is the sovereign of all nations and the superior of all governments. In consequence, the Chief of the Neapolitan Police sent for the Head or Provincial of the Jesuits, and informed him that this sort of teaching must be stopped, otherwise the reverend body would be kicked out of the kingdom. The frightened ones concocted instantly an humble and servile petition to the King, assuring His Majesty of their devotion, and their soundness in respect of absolutist-monarchical principles. As evidence, they invoked in their favor the contempt in which they are held by all liberals, and appealed to the doctrines held by Suarez, Bellarmine and other doctors of the company, who taught that absolute monarchy is the best form of government.

The black fathers were wisely silent as to the doctrines of the Jesuit Malagrida, and others, his predecessors, justifying the murder of a King, in case of his disagreement with a Pope.

In one of the paragraphs of the petition, the Head Devil and his Council, twenty-three in number, say that "Jesuits are, by maxims and education, devoted to absolute monarchy, in which Catholicism can alone have secure defense and prosperity."

It would be curious and instructive, remarks the N. Y. Tribune, to discover what are the convictions, the doctrines, and the

teachings of the numerous Jesuit schools in our own country; to what extent they instill poison into the minds of American youth; and whether they contradict the profession of faith of their European and Neapolitan brethren. What say the Roman Catholic clergy in the United States concerning the above paragraph from this truly Jesuitical petition? Can we hope that they will contradict or condemn these principles, so eagerly admitted? Do they agree with the Fathers, or have they been favored with some new and contrary light?

JESUITISM.
That Jesuits favor monarchy, we never doubted. That their founder, Loyola, inculcated the worst species of despotism, we always knew. That Jesuitism is the same, in all lands and every clime, we firmly believe. That Jesuits seldom avow their real designs, is well known; but, that the following epistle contains as much truth as ought to be expected from such a source, we readily admit. Query: If Jesuitism is such a prop to monarchy in the Two Sicilies, what is the order in this country? Read and decide.

A curious quarrel has broken out at Naples between the King and Jesuits. The Neapolitan Minister of Police recently sent for father Giuseppe, the head of the order of Jesus, and informed him that he must no longer teach the "revolutionary" doctrine that the Pope is superior to all the kings of the earth. The minister added, that in 1-48 the Jesuits had been sent out of the kingdom in "coaches," but if they continued to teach such doctrines they would be "hunted out with picks!" Father Giuseppe, and twenty-three others, much alarmed at the threat, have published a statement professing their entire devotion to the absolute monarchy of Naples.

Letter of the Jesuits.
TO HIS ROYAL MAJESTY, FERDINAND II., OF THE KINGDOM OF THE TWO SICILIES:
Sacred Royal Majesty.—Sire: With much surprise we have heard our sentiments doubted regarding absolute monarchy; we therefore think it necessary humbly to submit our views in the present page.

Majesty, we not only in olden times, but also recently on our re-establishment in 1821, until the present day, have also inculcated respect, love and devotion for the King our Lord, for his Government, and for the form of the same—that is, absolute monarchy.

This we have done, not only from convictions, but also because the Doctors of the company, who are Francesco Suarez, the Cardinal Ballarmino, and many other theologians and publicists of the same, have publicly taught absolute monarchy to be the best form of government.

This we have done, because the internal economy of the company is monarchical, and therefore we are by maxims and by education devoted to absolute monarchy, in which Catholicism, by the wisdom and zeal of a pious King, can alone have secure defense and prosperity.

Majesty, that we both think and believe, and sustain that absolute monarchy is the best of governments is demonstrated by the damage that we suffered in the year 1843. We were the victims of Liberalism, because all Liberals were and are well persuaded also that the Jesuits are the supporters of absolute monarchy.

These things, Oh! Majesty, are well known and Liberals would more easily believe that the sun would not rise to-morrow than admit that the Jesuits could favor them, and therefore every time they attempt a revolution their first object is to despoil the Jesuits.

For this reason the Liberals, by an inviolable canon of their law will not admit a Jesuit, or one who is affiliated to the order, among them.

In fact, the Jesuits in the kingdom of Naples have always taught it to be unpardonable to make revolutions for the purpose of changing the absolute monarchy, which the reigning dynasty has always maintained.

If this should not be sufficient not to be thought Liberals, we humbly pray your Majesty to point out what further we ought to do to be believed decided absolutists.

Certainly the Jesuits have never been, at any time or in any place, accused of Liberalism, and what motive should they have for not loving and defending the absolute Government of the august monarch Ferdinand II., who has covered them with benefits.

Finally, Majesty, of this sovereign beneficence we have no other use than for the good of Christian morality and Catholicity and the reigning dynasty, to profess immutable fidelity to the absolute monarchy, to which we declare ourselves always devoted, and we hope that your Majesty will graciously permit us to confirm this sentiment at your Majesty's feet by word of mouth.

The present page is signed by me, by my "Fathers and Councilors," (Padri Consultori) and by all others present, in the short time there has been for collecting their signatures; and if your Majesty desires the signatures of all the Jesuits of this province of Naples, they can speedily be obtained, in so much, we who sign this all guarantee for their devotion by all proof the absolute monarchy.

GIUSEPPE MARIA PALANDI, della Compagnia di Gesù Provinciale, (and 23 others).

COLLEGGIO DEL GESU NUOVO, NAPOLI, Nov. 21.

THE SAD RESULT OF IGNORANCE.—The Detroit Advertiser relates an instance of an ox being killed and a sled broken to pieces by a railroad car, and all because the ox could not understand French. The facts of the case were these: "The team, consisting of one English and one French ox, drawing a heavy load of wood, and driven by a French driver, was crossing the track when the express train made its appearance. The driver, in a great excitement, immediately ordered his oxen to *cluck*, (the French word for "haw.") The French ox understood him, and turning off the track, saved himself from injury; but the English ox, having never studied the language, pressed further on, and was instantly killed. The case should be a warning to all farmers to have their oxen properly educated."

[From the New Orleans Crocodile.]
Citizens by Birth and Citizens by Adoption.
The love of country, like that of kindred, is an instinct of nature. The associations of youth, the ties of the household, and the habits of thought, confirmed by education, excite and strengthen attachment to the place of birth, and love of the institutions of home. Even the emotion of self-esteem in the development of the individual becomes identified with the honor and glory of his country, since he participates in its shame or its exaltation.

The hardy Swiss mountaineer never forgets the rugged Alpine scenery, diversified with sweet valleys and towering mountains, however far he has wandered, or how ever exquisite the face of nature in his new home. In his reveries he sees again the white mountain peaks, like petrified clouds piercing the heavens; he hears the dashing of the Alpine torrent leaping from the beetling crags; and inhales the spirit of air of his native land fresh from the snow-capped hills. So it is with the denizen of every clime. Changing habitation and government does not eradicate the sympathies of the man, nor change the character of his mind.

Expatriation, then, is not induced by an abstract admiration of foreign forms of government of their sole desire to bear a part in the inauguration of great principles. The multitude which European annually pour upon our shores are driven by the stern hand of necessity from a land which they love, and with which they must still continue to sympathize. Despair or disgust, with the prospect, amid an overworked population, of a ceaseless struggle for bare subsistence; the iron force, ever felt, crushing out all noble aspirations; the turmoil and revolution which gives restlessness to the mind; the miseries of the Old World, and the visions of plenty, and happiness, and prosperity in the New, are the governing motives which impel the better class of emigration to our shores; while the inferior class, driven to the verge of despair, are impelled to the human tide of ignorance, extreme poverty and vice, whose destructive influence is already felt upon the order, peace, and the virtue of the nation.

Ignorant of our peculiar system of government; perhaps never capable of arriving at a full appreciation of its artistic and elaborate mechanism; liberals only in the sense of opponents of the visible power of the despot in their native homes; without a distinct perception that freedom not governed by law is worse than absolutism; that a democracy in which the principle of representation lies at the very ground-work of political action is not the exercise of the unrestrained impulses of the people, the foreign-born cannot have cast their lot with us from mere love of our institutions. Self-interest, rather than patriotism, was their governing motive. The love of the associations of their youth is not the less strong, but their hopes of ease and plenty abroad subdues the outgushing instinct.

Even when one forswears his allegiance, the love of his old home still lurks in his bosom. The tendrils of affection which bind him to other climes are not broken. If it were possible that he could forget as well as forsake his native land, he were unworthy citizenship in any country. He should be classed with those destitute of human love and natural sympathy, upon whom Divine Wisdom pronounces anathema. He would falsify the truth, to which the heart in all climes has so rapturously responded, so beautifully expressed by the poet—

"Live there a man with soul so dead
Who never to himself hath said
This is my own, my native land!"

The claim of the foreign-born, that they being citizens from choice, are better republicans than those who are citizens by the accident of birth is not only presumptuous but untrue.

The latter know no other country; have no sympathies with other forms of government; revere the memory of the past, and exult in the revelations of their will, their former show contrary to the fact. The former show contrary to the fact. The former show contrary to the fact. The former show contrary to the fact.

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THE PRAIRIE SNOW DRIFT.—We learn from the *Saturday Journal* that the memory of the oldest inhabitant in the valley of the upper Mississippi reaches not back to a day when such a snow drift has rested before upon the broad prairie, as now blankets up all "access and passage" to our neighbors on the Father of Rivers.

The *Chicago Journal*, of Wednesday speaks of passengers from St. Louis having remained in the cars from Monday morning until Saturday night, with the assistance of five engines the trains only making in that time 16 miles. The operatives were in many instances frozen dead; and when the *Journal's* informant left the train, there were one hundred passengers living on "hog and hominy." All the trains west of Chicago have come to a standstill, those which got through on Saturday last having been again blocked by a renewal of the storm on Monday last.

"Sam's" Biography.
Distinguished men, like Greeley and Barham, have been giving to the world biographical sketches of their lives. That is all very well. But there is another and more important personage, whose biography has never been written, but whose life is full of interesting events. We allude to "Sam." Rev. Mr. Brooke, of Washington, has given a brief outline of his life, which we give below:

"I said I did not know who 'Sam' is, but I believe I can give a part of his history. He, like the Pope, is a historical character. He was born in the Garden of Eden, and when the world was deluged, safely rode out the storm with Noah in the ark. He was busy at the tower of Babel; he wandered with the children of Israel in the desert; he was in the train of Miriam when she sang her inspired song; he blew the longest ram's horn trumpet when the walls of Jericho fell; he clothed John the Baptist, and was with him on the banks of the river; he held up the claims of Paul when he appeared before Felix.

He had a hard time between the Popes and the Inquisition, but it was he who led the young Luther to the dust-colored Bible in the old monastery; he was with the Pilgrim fathers, of old Plymouth colony, when they crossed the ocean, he laid the corner stone of the first Protestant church in the colonies; and it was he who stirred up the old and young, rich and poor, the high and low, in the oppressed colonies, that even the mountain boys knew 'Sam' was about.

He introduced Patrick Henry to the House of Burgesses; when he, with his soul overflowing with patriotism, and his voice clothed with the power of thunder, gave utterance to those immortal words—
"Give us Liberty or give us Death!"

Home Truths.
The Richmond Enquirer, in speaking of the alarming increase of foreign influence in this country, holds the following:

We have candidly, repeatedly, and emphatically avowed the opinion that the prodigious growth of foreignism in this country does immediately threaten our institutions. When a traveler may ride for days at a time in the new States and Territories—where nurseries of empire and future seats of political control in the Republic—without being greeted on his way by the sound of the American language, it must be confessed that the Republic of our Saxon fathers is changing its character, and the institutions of Washington, Jefferson and Madison are in danger of changing their complexion. Our Federal laws are the subjects most urgently requiring reform.

They are too much the work of demagogues and insect aspirants for momentary honors, rather than of men capable of laying broad and durable foundations for permanent institutions and lasting empire. Many other of the present evils of foreignism are attributable to the legislation of the same class of men in the States—men who, to secure an election to office, will sacrifice the peace of society and welfare of their country through all ages to come. If the States would but make good within their limits the law of Congress proscribing the time of probation for foreignism, many of the present troubles afflicting Northern society would disappear.

FOX CHASE.
We attended the fox chase on Saturday last, and must confess it was the most exciting amusement we ever witnessed. We judge there were at least four hundred persons present, all of whom enjoyed the sport amazingly. The boundary was large and the west line being simply attended several foxes escaped. However, in closing up, a regular old trail traveler was found in the ring, and about twenty of the best hounds in the county were let loose after him. The enclosed ground contained about four acres, and the fox made the circuit four times before it was captured. At times it was perfectly surrounded, but managed to make them without receiving any injury.

The first round was handsomely rewarded the hounds, although hotly pushed. On the second he opened his mouth to catch all the breath he could, and on the third and fourth rounds he gave evident signs of fatigue, with the tongue protruding from his mouth, yet he held his own with the dogs, in point of speed, and not until he was headed and hounded in did he surrender. We believe every dog in the ring had a pull at the carcass—
Gallipolis Journal.

The Mayor of Hartford has offered a reward of one thousand dollars for the detection and conviction of the incendiaries who are endeavoring to fire the city. Three arrests have been made since the offer was made.

The Wisconsin Home, a "vegetarian" paper, advocates the prohibition of ferreting, and the suppression of butchers' meat, on the ground that "flesh is stimulating, and acts upon the appetite the same, only not as powerfully as stimulating drinks."

The Pennsylvania Legislature has adopted a resolution for inquiring into the expediency of requiring all military companies to contain in their numbers at least two-thirds of native-born citizens.

The Mayor of Boston has effectually suppressed Sunday liquor traffic in the city. But one shop was reported open last Sunday.

COMMERCIAL INTELLIGENCE.
Lancaster Markets.
GAZETTE OFFICE, Feb. 8, 1855.—Our quotations this morning are as follows:—
CORN: 1.50; Flour, 7.50; 000 per bushel; 1.40; 000; Rye, 63; Oats, 23; 000; Barley, 4.50; per 100 lbs; Clover seed 6.75; Timothy seed, 3.40; Potatoes, 1.25; Flax seed, 1.00; Butter, 12.50; Eggs, 10 cents; Salt, 2.00; 75; Beans, 2.00; Soap, 50; Coffee, 13.50; Tea, 50; 000; Molasses, 30; 000; Vinegar, 12.50; Tobacco, 12.50; Hay, 9.00; 000; Tallow, 10; per brl. Whisky, 30.

Cattle Market.
Wednesday, Feb. 6.—At market, 1,047 Cattle, about 300 head, and 247 Horses, consisting of Working Oxen, Cows and Calves, Yearlings, 2 and 3 years old. Market Beef—Extra, per cwt 8.50; First quality, 8.00; Second quality, 7.50; Third quality, 6.50; 000; ordinary, 6.25; Hides, per cwt 5.50; Tallow, 8.50; Fat, 75; at 12; Calf Skins 12; per lb; Barrelling Cattle, 6.75; 7.50; Veal Calves, 4.50; 5.00; 5.50; Working Oxen, no sales, Cows and Calves, 25; 000; Yearlings, 12; 16; 18; 000; 19; 20; 21; 22; 23; 24; 25; 26; 27; 28; 29; 30; 31; 32; 33; 34; 35; 36; 37; 38; 39; 40; 41; 42; 43; 44; 45; 46; 47; 48; 49; 50; 51; 52; 53; 54; 55; 56; 57; 58; 59; 60; 61; 62; 63; 64; 65; 66; 67; 68; 69; 70; 71; 72; 73; 74; 75; 76; 77; 78; 79; 80; 81; 82; 83; 84; 85; 86; 87; 88; 89; 90; 91; 92; 93; 94; 95; 96; 97; 98; 99; 100; 101; 102; 103; 104; 105; 106; 107; 108; 109; 110; 111; 112; 113; 114; 115; 116; 117; 118; 119; 120; 121; 122; 123; 124; 125; 126; 127; 128; 129; 130; 131; 132; 133; 134; 135; 136; 137; 138; 139; 140; 141; 142; 143; 144; 145; 146; 147; 148; 149; 150; 151; 152; 153; 154; 155; 156; 157; 158; 159; 160; 161; 162; 163; 164; 165; 166; 167; 168; 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New York Market.
New York, Jan. 31.—Prices of the week. [Bees are sold at a much pound, generally by estimated weights, for the meat in the quarters]
First quality, of good fair market beef 10.41.
Second-rate, 9.10.
Ordinary 8.40.
Inferior—such as old stags, cows, poor oxen, and mean steers 8.30.
Some very extra good, 11.42.
Price of Veal Calves.—The market which such Calves as are fit to eat sell for all the year, is from 4 to 7 lb, live weight.
A class called "kittens," that is Calves from one to six days old,